



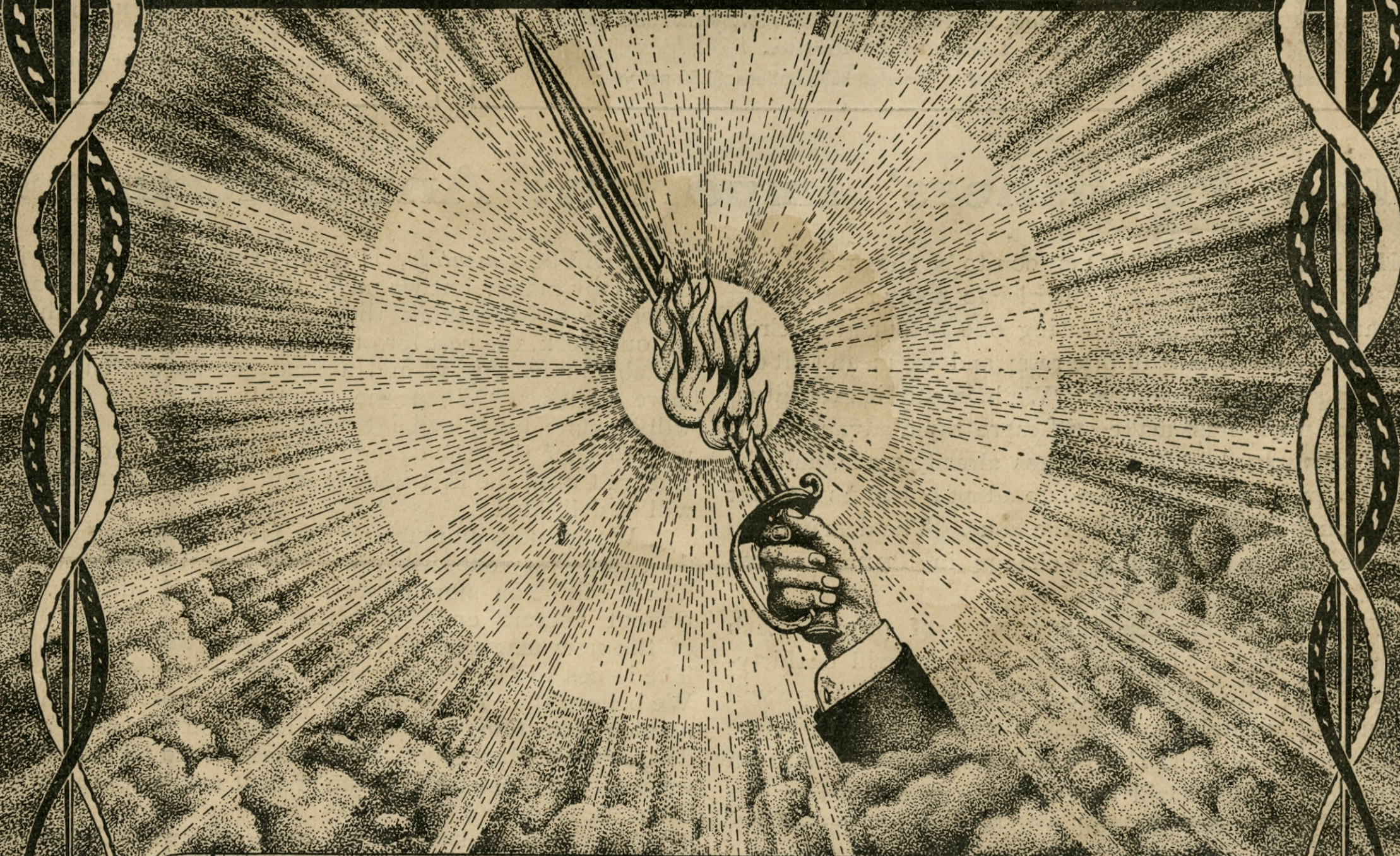
# THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XX.

ESTERO, FLA., DECEMBER 4, 1906.

NUMBER 26.



## C O N T E N T S

THE FUNDAMENTALS OF KORESHAN UNIVERSOLOGY.—THE WORLD'S GREAT MEN AND THE MOBS, KORESH

STUDIES AND REVIEWS.—For God and Humanity.—The Great Dispensational Paradox.—The New Nebular Theory.—Failure of Reform in New Hampshire.—Poetry as the Vehicle of Expression, LUCIE PAGE BORDEN

THE BROAD WAY OF HUMAN DEGENERACY, - BERTHALDINE, MATRONA

EDITORIAL PAGES.—Belgium's Devastation of Congo.—Rights of Citizenship in Lee County.—Scheme to Increase Wages.—The Great Astronomical Humbug, THE EDITOR

COURT OF INQUIRY.—The Overcoming of Sensuality.—The Uses of Existing Governments.—Primitive Christian Communism.—Direct Benefits of Co-operation, THE EDITOR

ASTRONOMY

RELIGION

SOCIOLOGY



# The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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## The Publishers' Important Announcement

THE FLAMING SWORD is soon to be changed. This statement will prove a surprise to many readers; but the change itself will be a pleasing one to our great circle of friends. We believe in progress; and we mean that our every step shall be progressive. We have studied the situation. Our work must make still more rapid advancement. We are encouraged by the progress already made, and the outlook is promising. We need to adapt ourselves and our publications to the demands of the hour. The demand will partly be met in the coming change in THE FLAMING SWORD.

We mean to increase the number of pages. Each issue will be twice as large as now. There will be thirty-two pages in white paper; and outside of these there will be beautiful Oriental covers. Each number will therefore contain, cover included, *thirty-six pages*, instead of sixteen as at present. There will be entirely new designs for the cover pages, appropriate and artistic. The issues will show more magazine effects in design and tone. The size of the pages will remain the same as now.

This will give us more room for the display of our matter. New departments will be added. The publication will contain a greater variety of matter, and the subjects will be treated in a manner more likely to attract and instruct all classes of readers. Our field is a wide one, and our platform is broad and consistent. We shall seek to reach the masses. More writers are to be added to the Staff, who will contribute to departments covering a wider range of subjects. All the present writers are retained. A few changes will be made in their departments. There will be a department devoted to the field of Woman's Progress; a department for the younger minds; a department of social economy, and others of special interest and importance.

It will be a *monthly*. Perhaps the weekly visits will be missed by many; but we mean to make up for the lack in other ways. We think the monthly magazine is the best for our work, the best for our readers. It will be more presentable in every way, and a study of its contents will be more inviting. When the monthly issues do come they will be more lively and interesting than now. It may appear to some that the change will not be wise nor pleasing. But wait until the first issue is seen. We are sure *every one* will be delighted.

We are now announcing the fact of the change, confident that every subscriber will welcome the new monthly. There will be on more issues of the weekly editions. The present volume ends with this number. The first issue of the new magazine will be out about **January 15, 1907**. The issues will agree with the months all through the year. We believe that *The American Eagle*, our political and economic publication, will supply many of our readers with desirable weekly visits. We commend it to all our readers, especially to those who for the present may miss the weekly SWORDS.

There will be some work connected with the change. But a small item will fall upon each reader. The postal authorities require actual subscriptions to the monthly. Those who have paid in advance for the weekly will receive the monthly, year for year. *There is nothing additional to pay*, for the price per year is the same. We are preparing a circular letter concerning the change, to be sent to each subscriber, with stamped and addressed return card, authorizing us to transfer the subscription from the weekly to the monthly. All that subscribers have to do is to write in their postoffice, the date, and sign their name to the request to transfer their subscriptions to the monthly FLAMING SWORD. Then there will be no trouble with the postal authorities. We call *special attention* to this; *it is very important that each subscriber sign and return the card as soon as it is received*.

For all favors and patronage of our numerous friends in the past, we hereby tender our sincere thanks. We are putting forth still greater efforts to please and profit every one; and we believe that our efforts will not be in vain.



# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

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ESTERO, FLA., DECEMBER 4, 1906. A. K. 67.

Whole No. 687

## The Fundamentals of Koreshan Universology.

The Sacrifice of the Son of God; the Cause of the Fall of Man; Succession of Spiritual and Natural States; the Great Doctrine of the Resurrection.

KORESH.

CONJUNCTIVE MENTAL UNITY.—Continued from last issue.

IT MUST BE REMEMBERED that the Son, created in the image and likeness of God, was to become the acme of the cone of involution; and that ultimately he should encompass the central throne of universal being. In this final stage of creative attainment the Son should encompass the divine life, which in the Lord was the invisible Father that the Lord declared was in him. The great truth that the Son of God, of whom Abraham was one of the stages of progressive embodiment, was the God-Man, involving the Father and the Holy Spirit, which was the seminal essence of the Almighty, cannot be too often reiterated. God, as personally manifest in the tangible organism of the Lord Jesus, the Son of God, the Son of man, is the only God and the only Creator. It will be concluded, then, that what the world calls God, has no existence but in the imaginative hallucinations of the darkened intellects of the fallen human race.

The record of the laws of development, corroborated by the testimony of the Bible, determines the fact that the perfect Man is the true God of the universe, and that it is only through the ignorance of men that this truth is not recognized. Having determined the true character of God, the Creator of the universe, we may proceed to exploit the great truths which determine the relations of men to God. Having found the greatest truth regarding the central consciousness, disclosed in the created Son of God and heir to the throne of the Most High, we may proceed to unfold the principles

which relate us to so wonderful an exponent of human possibility.

THE LORD IS THE HIGH PRIEST OF THE ORDER OF MELCHIZEDEK, BY VIRTUE OF THE FACT THAT IN HIS PERSONALITY HE WAS SACRIFICED FOR THE DEVELOPMENT OF THE ORDER.—Upon the planting of the Christ in the humanity which comprised the soil of the reproduction of the Sons of God, the order of Melchizedek will develop by regeneration. This is an eternal order, but its perpetuity depends upon its rejuvenation through the development of the arch-natural men who will embody the invisible order, and who will be in the Sons of God, as the Father was in the Son of God.

The perfection of the Sons of God is the work of the Elijah of this age, who will restore the order in its natural manhood. This is what is signified in the declaration: "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." This condition is the restoration of man to the condition before the fall, whence there begins another fall; for this precipitation of the descending spirit is an eternal and perpetual law of the order of creation and of the conservation of the universe. This order is the Adamic man made in the image and likeness of God, of whom it was declared that they were male and female in the day they were created.

The entire race called the Adam, men made like God because they were the offspring of God, were in the united male and female form and life. Each one of the



members of the order was biune; that is, two-in-one. It is because of this relation of the two principles that they are the immortal beings. Do not forget that immortal life is not eternal life. Immortality is the fruit of the Tree of Life, which when ripe is eaten (appropriated) by the interior and invisible Deities who consume and assimilate the fruit. This fruit (by absorption) becomes one with the conscious entities which are within and invisible.

The precipitate of the descending spirit of the dissolution which takes place in the process of absorption is the beginning of what is called the fall of man. The fall is a fact in progress of the processes of perpetual development. Man could not fall were there not human conditions into which to fall. The first descent of the precipitate from the absorption of the Sons of God will develop in the second order better conditions than those now prevailing in the world, for it is this descent which makes it possible to restore to order in the race the hells which now have universal sway. The human race at the present time imagines itself to be in a very progressed state of development. To show that the world is in a great state of ignorance, let it be understood that the most scientific of men (those regarding themselves the most advanced) are now trying to discover the origin of life. There is not one man in a million who can tell you the functions of the human brain. How, then, can men regard themselves enlightened?

The state of mortality, which is a constant condition of building up and tearing down, a mortal condition in which there are sin, sickness, and death (the antichrist Eddy notwithstanding), is the condition of hell in which men are,—and yet they are in fear of going to hell in the future. It is not known that death and hell are the present conditions of the human race, and that mortality is but the quality of the hells in which the common humanity is constant, and does not comprehend it. This is the natural hell which men fear, but do not know that they inhabit. It is not, however, the only hell; there is a spiritual hell which is the concomitant of the natural. When men leave this world they do not escape the conditions of the hells which they have prepared for themselves; they take them with them when they leave for a time the material career. The human race passes through a succession of embodiments in its progress toward perfection; and the succession of these careers of natural and correspondent spiritual existence and experience is for the rounding out of the character that men may become the fruit of the tree of the knowledge of good and evil, in order to discriminate between good and evil, that they may choose the good and reject the evil. They then become the fruit of the Tree of Life, and are taken out of hell, which under the law is the educational discipline for the perfection of human character.

The fall of man is one of the fundamental and perpetually successive conditions and consequences of the perpetuation of the universe. Everything that the sun radiates in the qualities of its precipitations returns to the sun when, after the round of its functions, it has fulfilled its career and is ready for re-absorption. So the Sun of the anthropotic world radiates his precipitates and rejuvenates them in the processes of re-development, until they are returned again to the source of their elimination or waste. This great law applies in every domain of universal and perpetual activity. If we would follow the career of what seems an individual existence, from its lowermost conditions, we would find it to be passing through a succession of spiritual and natural states for the purpose of multiplying its experiences and rounding out its character for the purpose of its ultimate fruition in immortal and eternal life.

When a person passes through what is denominated death, the spirit awakes into that degree or quality in the spiritual world which corresponds to the attainment of the state of the person while in the natural world. The spirit is in association comparatively good or bad, according to the quality of the character in its stage of progress or state of retrogression. For it must be understood that spirits are both ascending and descending. In the world of spirits, the spirit reaches the termination of its career precisely as the personality does in the natural world. When the career is terminated, the spirit passes through an experience corresponding to death in the natural world. The precipitate of this change falls back into the natural body, and descends into the spermal and germinal condition ready for inception as a reëmbodiment through another birth. The spirit does not all descend, for there is an ascending quality which passes over into another degree, to pass through a corresponding change until in its progress it meets the fulfilment of the progressive cycle of the corresponding reëmbodiment, when they meet and unite, and in this union become one in the reincarnation or the resurrection of the dead.

What is true of the life of Abraham in the progress of his reëmbodiments until the spirit of the Eternal met the reincarnated, is true in its degree of every vital spirit passing through the hells of its progressive development. The final embodiment of a succession of reëmbodiments is the resurrection of the dead. The doctrine of the resurrection is a fundamental doctrine of life—the doctrine of the resurrection as taught in the Bible; it is also the doctrine of reincarnation as taught in Koreshan Universology, but taught imperfectly in modern Buddhism and in Theosophy. When the final reëmbodiment occurs, there is an awakening into the memory of the past and a consciousness of origin in the Lord Jesus, who is the Son of God and the Son of man.



In the retrogressive directions and stages of the coördinating material and spiritual states, there are corresponding natural and spiritual terminations of careers in which there is a precipitation of the debris of elimination, and also a coördinating deeper and more interior spiritual descent. This descent into the spiritual hells constitutes the antithetical correspondent of the ascending and progressive spirits, which ultimate in the resurrection. The retrogressive spiritual world has also a resurrection; that is, a terminal point wherein the descending spirits meet the retrograding bodies, and the two reunite in a reincarnation in which there is the appearance not only of great intellectual development, but a moral attainment of a high standard—conditions very deceptive and equally attractive.

In these two phases of human development there will be distinguished the righteous and the unrighteous, who will stand out as the two antagonistic classes distinctively defined and separated as the two strains of progressive and retrogressive forms of evolution. They stand related as two products of the cross of the Christ, in the unison of the pure Spirit of the Almighty with the impure spirit of the unregenerate humanity into which the spirit of the Christ descended in that alchemical crucifixion which took place in that crucial blending of God and man, wherein the Son of God, through the operation of the Holy Spirit, commingled his life with the evil and vicious spirit of the human race, that through this cross of transmutation the sons of men should become the Sons of God.

[EDITOR'S NOTE.—With this issue we end Volume xx, in preparation for the announced monthly FLAMING SWORD; and with this number, the series of articles on the Fundamentals of Koreshan Universology may be considered as having been completed. However, additions may be made to the series and finally published in book form. Although we published the Prose Poem by KORESH, in October, in relation to the Solar Festival, it was originally designed to follow immediately after the installment in this issue.]

#### THE WORLD'S GREAT MEN AND THE MOBS.

KORESH.

WENDELL PHILLIPS was dragged through the streets of Boston, burned in effigy, and subjected to every kind of indignity, at the very heart of civilization of that country which was established for the purpose of guaranteeing to its citizenship religious and political liberty and the promotion of freedom of speech and of the press. Millions of people in the United States and throughout the world honor the name of Wendell Phillips. Millions more will honor that name in the future history of progressive civilization. No man in Boston today would be subjected to the outrages which were perpetrated in the interests of conservatism, who should advocate the principles and adorn the rostrum with the ideas and oratory of that great man.

Had it not been for Thomas Paine and men in sym-

pathy with his principles, there would not have been in this great American Government the semblance of that liberty of which we boast, but which is too often marred through the religious and political bigotry which permeates the narrow and contracted souls of men, pollutes their motives, and actuates their lives. Nineteen hundred years ago the howling mob, instigated by the religious and benighted fervor of the representative of the acknowledged conservator of the public peace and anointed virtue of the age, loaded upon the Son of God the ignoble instrument of his torture and disgrace. The Lord Christ was ignobly put to death for his virtues. He came to his own and his own received him not; they subjected him to ignominy and disgrace. How about that great man today, that righteous Saviour of the world? His ignominy then has become his mutation to renown.

### New Century Studies and Reviews

Lucie Page Borden

#### FOR GOD AND HUMANITY.

The Great Dispensational Paradox; the Attitude of Conservative Religionists to Progressive Movements; the Relation of God and Man.

THE STEADY GROWTH of infidelity is traced to the recognition among educated persons, that religion has been marked by ceaseless persecution,—in short, that nine tenths of the unhappiness in the world is due to the dissemination of dogmas. Why is this? If we cannot have breadth of intellect sufficient to allow time for growth in the less advanced, the result is disastrous to human forces. Earth life being considered as a field of progression, when those who are ready to culminate are put into contact with those who are only beginning, there must necessarily be uneasiness from such a juxtaposition. Perfect tolerance cannot be expected from the unlearned and trivial. It must come from the breadth of character gained by experience. This is why society universally recognizes that forgiveness of injuries comes from a ripe organization of intellect.

"For God and humanity" is the motto of the wisest and best of this day and generation. They are anxious only for the truth; and if its dissemination interferes with those of lesser intellect, the onus of persecution falls because greater minds are the butt of shallow wits. To serve the nation well is the object of every man who is gratified by citizenship, unless his own selfishness actuate him. To serve God is the purpose of those who recognize that there is a God, and that he is expressed through humanity; in other words, that perfected Man is God. The rising and falling of the constellations are not more certain than the rise and fall of the God-Man from the race. What does such a doctrine enjoin upon us? Vituperation of the undeveloped? No, great prac-



tice with their foibles, even when they seem to hurl anathemas upon those who are set as lights to the age, while they sit in darkness.

The history of persecution from the earliest times has been written to show that the conservative in intellect have the best material advantages, while innovators in religious work are overwhelmed with the spite of the age they are trying to benefit. The progress of infidelity from the cause cited is indicative of the substance of life wasted in the descent of the Word. The early church was founded through the body and blood of the Lord, converted in his translation to Holy Spirit, and poured into his waiting Disciples. In the progress of time this substance has been wasted. So the Christ is the prodigal Son, who wastes his living with sinners. God forms his church out of sinners. Far be it from us to condemn those whom the Lord condescends to save and glorify. Humanity is God's church; and those who are now at the beginning of their cycle of development, are to be incorporated into the substance of Deity, and to rule with him later. In the course of training that human lives present, their vicissitudes are marked on the sign-posts of Deity in the heavens; and those who are fitted to read these can find out many secrets.

At an appointed time, a given number of those who have finished their course in earthly training on one plane, pass to a higher by the incorruptible dissolution of the physical body. This does not prove that there will not be just as many at the end of another cycle to reach the higher life, which is the arch-natural. No representative of this sphere, except the Lord Christ, has been seen in earth since the close of the Golden Age, when the Gods walked and talked in the full majesty of their presence, living in the physical earth as the amplification of the one true God.

According to Mrs. Eddy's doctrine, God is in the interior of every living being; but if Jesus the divine Savior said to those who were to persecute him, "Ye are of your father, the devil," then he did not endorse Mrs. Eddy's doctrine, nor did he hesitate to say to his enemies, "I am from above; ye are from beneath," which shows that, without vituperation, he could tell the plain truth,—that ordinary humanity does not interest itself in the dissemination of truth, but usually of those doctrines whereby material advantage is secured.

To act for God and humanity does not always imply soft speech, but a proper conception of the means to be employed to put God into the throne of humanity's worship, by showing the difference between him and itself. God is not a common man; but he has traveled all the long road through which humanity has to walk before it attains the divine Sonship.

#### The New Nebular Theory.

What is called the new nebular theory is now being supported by the hypothetists, who prefer it to a straightforward system of cosmogony founded on facts. Laplace's hypothesis has been discarded after occupying so large a place in men's thoughts for so

many years, because nothing is found in the heavens to warrant such a supposition. It was supposed according to Laplace, that the planets were formed by the condensation of rings thrown off from a nebulous mass. The inquiries made with the telescope directed against all quarters of the sky have resulted in no discovery to uphold the ring theory. No such nebulae are found in the telescope field. Annular nebulae are now thought to be spiral nebulae foreshortened. The new theory, which a London scientist ardently hopes will stand the test of mathematical analysis, is founded upon these remarkable spirals. Albeit it is seen that the breaking up of gaseous rings did not form the planets, there is no disposition on the part of some hypothetists to abandon a gaseous origin for the universe. The Crossley reflector has revealed a half million nebulae, largely spiral. Photographs show masses being detached from the spiral branches. Moreover, the spectrum of the spiral nebulae is continuous; so it is thought that they may have partially consolidated from a gaseous state.

The hypothesis of world-development from spiral nebulae has just been carefully rehearsed by an English scientist, who finds it so satisfactory that he says firmly that Laplace's theory should now be definitely abandoned, and consigned to the limbo of unproved theories. The little statement merely indicates what so many readers of THE FLAMING SWORD have already been told—that the multiplication of details respecting star photography crowds the memory and produces the appearance of great results, without absolutely confirming any of the flashlight phenomena of modern physics. The great and wonderful nebular hypothesis was the talk of millions. It was consciously acceded to by the greatest minds, so called, of the times. Now it is to be relegated to the limbo of cast-off mathematical drudges. It has exhausted the patience of a multitude of investigators, and is now worn out according to the best authorities.

Will the new theory be prolific in attracting similar investigation? No doubt that it will, because people like to go around, like the philosopher of old, gazing into the heavens till they fall into the ditch. The field of science offers a new gaseous medley for others to exploit, and the one who can furnish the most delectable food for guess-work is the idol of the day. Spiral nebulae may be watched for years, but they will not tell the enthusiastic beater-about-the-bush how many of them would make a new limbo. The nebular theory, whether annular or spiral, has never accounted for the motion of matter in the primary atoms; it has never accounted for the number of problems in solar physics that, in the old system of astronomy, are still unanswerable.

After the principle of the sun's movements has been explained by Koreshan Science, it is seen that the origin of matter is in mind. Consequently, some mind must have antedated the primary motions of the sun. Then what is to be said of the origin of this mind? "Self-existent," cries the theologian. Can mind exist without matter? No, for we cannot imagine mind as separated from all matter. Then in what matter was the original



mind which consolidated the first particles of primordial dust? Here the student's head aches, and he is, perforce, obliged to decline pursuing the question.

Koreshan Science avoids the multiplicity of details by pursuing its questions on a reasonable basis, and in confirming the analytical reasoner who has said that mind and matter are coördinates, inseparable coördinates in time, and without origin in time; for God and the universe have always coexisted as the two halves of a circle.

#### The Failure of Reform In New Hampshire.

THE PROJECTED GOVERNORSHIP of Mr. Winston Churchill, the novelist, has had to succumb to the inevitable mishaps of politics. He was to succeed to the office by means of a new league formed to purify the state of New Hampshire and to oust the gang. He made a gallant fight for the nomination, but was defeated as everybody knows, at the instance of the old politicians who want to keep their power. He tried to establish his superiority over local politicians by writing a new story, but he had found defeat, not for being a second-class novelist—indeed, many put him in the front rank of such writers, but because machine politics and its intricacies have forced his retirement. Three candidates of a legitimate nature and a "dark horse" took the field against him, and he was obliged to give up the post he coveted.

The point at issue is in most states, Are the people powerless to help themselves? Have they no redress at the polls? Why can they not obtain the things they really want when they make an effort to gain them? It was evident that it was impossible to alter the trend of politics in this state, because it is in the hands of a gang of men sworn to defend their own prey and keep it for themselves. It has been argued times without number by would-be reformers, that all the people need do is to let their wishes control the ballot boxes; but lo, it is plain that in some way or other the reins of power have slipped away from the people into the hands of those who manipulate the public utilities, so the people are plundered all the time. The bosses who intend to educate the people to keep still in future, use methods that are of great interest to reformers.

Mr. Winston Churchill has openly announced his views and he is called an honest man. His particular interest in curbing abuses is that order and decency may prevail. When the people are not able to gain access to the ballot boxes they must succumb to the inevitable or revolt. There are many who feel that the time has come to oust the old politicians and put new men in the public offices. Treachery and deceit prevail to such an extent that neither of the old parties can free itself from the gang. When a new one is formed it should be of a nature as to carry all before it and to sweep the state in which it originates. When the people are defeated at the polls they lose all the rights and privileges of citizenship granted them by the Constitution of the United States. They would better lie down

and die than to say there is no redress through law. When the Tilden-Hayes controversy came to pass it was the turning point in our national history, for then it was seen that in the country of the Pilgrim Fathers, it was impossible to elect a president honestly and without suspicion of fraud.

Mr. Churchill has conducted himself during the whole campaign with exemplary fidelity to the interests of the reform element, and he has never been smirched in his character nor in his honor. His modesty is worthy of much praise, and he has the unsolicited good will of hundreds for his futile effort to reform politics in one place at least.

#### Poetry as the Vehicle of Expression.

DOES THE poetical form of expression belong to the advanced races or to the infancy of a people? Such a question has been raised by the press apropos of a series of examination papers submitted to applicants for admission in the Massachusetts Institute of Technology. These young students were very explicit in their replies. They said that Milton's poetry was sown too thick with "ancient deities;" that one does not as a rule get the meaning of things when they are written in verse. They also averred in a body, as it would seem, that poetry is only for the educated classes. This expression of callow youth may seem insignificant, but it has shown that the spirit of poetry is not in these unformed minds. It has to be awakened and cultivated—hence the value of a study of the best literature. Asked to differentiate poetry from prose, one student wrote that poetry is usually known by a jagged appearance!

The great masters of literature have used verse as the vehicle of expression for the highest thought. "It takes an educated man," wrote one of these young men, "to see the beauty of poetry." This is not only true, but it takes the very highest education in art and in life to understand some of the best poetry. Genius may be capable of producing without education, but genius unfettered by rules sometimes goes astray.

The poetry of the past cannot compare with that which will celebrate the dawning glories of the Golden Age. To love poetry is at first an evidence of refined taste, and it often merges into a higher foretaste of divine blessings. The poetical compositions of our forefathers have gradually changed into a better comprehension of the vicissitudes that follow human progress. The arts of life have come to the front so much that many have come to believe like the young students that poetry is but a pastime for the literary, with no practical bearing. It is one of the arts, so it can never die. It is one of the most spontaneous and genuine of the arts, so it is unsurpassed as a vehicle for elevated thought. Being largely related to metres and syllables, poetry has its laws which cannot be disobeyed with impunity.

The Golden Age is to begin in seraphic strains of praise for the conqueror who has won for mankind all the blessings that accrue from a new life. The Golden



Age will see the culmination of a whole cycle of progress toward a definite goal. It cannot be far away when its children are announced, nor can its glories be overestimated when the best civilizations of the past seem but decadent in its train. The type of civilization that is coming requires a nobler strain than has yet been sung among the masters of the past. The victory over death is to be chanted in sweetest melody, when the Sons of God appear in their arch-natural glory.

It is a waste of time and thought to conjecture the opinions held of us by others. The strength of intellect and will which passes into such problematical reflections might better be diverted into its proper channel.

Praise is given to the small man and withheld from the great, because the latter is so far removed from the ordinary sphere of duty that the dictates of the higher will, under which he works, seem but madness.

## General Contributions

### THE BROAD WAY OF HUMAN DEGENERACY.

The Field of Suffering and the School of Experience; the Knowledge of Good and Evil, and Fulfilment of the Law.

BERTHALDINE, MATRONA.

TO BE BORN OF GOD, the mortal humanity must cease to sin; that is, it must scientifically conserve, for divinest use, the sex forces. These forces have the possibility of producing bodies celestial and bodies terrestrial. "The glory of the celestial is one, and the glory of the terrestrial is another." God is spirit; the God of Israel the Savior is spirit, generated by humanity in the fulness of its divine power to reproduce God's image and likeness, the immortal man. When the holy spirit of Deific manhood has produced a being of whom it can say, "This is my beloved Son, in whom I am well pleased," the Son may be regarded by all intelligences as the Almighty, the one being in all the universe able to recreate his own image and likeness in all the perfection of his powers.

The field of operations for this supreme effort of universal creative power is the would-be-divine mortal humanity, now from beneath. This humanity is an evolution from a prior planting of a certain type of holy seed, now in the decadence of giving fertility to the field, still more recently made pregnant with the germinal beginnings of a diviner life called aspirations.

To the aspirants for the perfection of the Sons of God, a course of intellectual and moral instruction is provided in order of law. It is furnished by the law of contrasts and the meeting of extremes in ultimates. The school is called the school of suffering. Its term has been denominated the age of grace. The object of this training is to enable man to discriminate, to rightly divide the word of truth; and ultimately, with wisdom

and understanding, to fulfil all righteousness. During this period for the acquiring of sagacity, natural waywardness leads the ripening man of sin to wander in all sin's highways and by-ways, as sheep having no shepherd. Such are numbered with the transgressors of the law, till they attain the science of sin and all of its concomitants, and disintegrated as members of the Lord's body, they unwittingly follow a leader having the keys of all knowledge and promise of deliverance.

The Shepherd in due season provides for the returning and conversion of himself and all his own from the way of the transgressor. The keys of knowledge make possible the opening of a door into a new and living way that leads to life eternal in the heavens. The new way is the *via lucis*, illumined by the science of the law. By this alchemic light of divine love and wisdom, the mind of man may be caught up into conjunctive unity with the mind of the Eternal, and enabled to know the law of God and his immortal Manhood.

The science of Universology, or of the operation of universal law to produce the perfect man, is the fruit of the tree of knowledge of good and evil, the eating of which fruit is declared by Holy Writ to make men as Gods knowing good and evil. There is just one known good, the life of the Lord Jesus; all else apart from him is evil. The fruit of this tree is borne by its one righteous branch, a servant and messenger of the Most High, faithful like his God origin, even unto the death of the cross. By descent into the hells of the Lord's field of humanity, he gathers the wisdom of the Almighty's experiences in the uppermost parts of the earth, the soil prepared for his reproduction of himself in many sons. In the Lord's reappearance from beneath, where he went as to his soul, the spirit of his blood, the life of his flesh, he brings as his portion above his brethren, the hidden riches of secret places, the sum total of all earth's possibilities and power of reproduction.

Caught up by this heaven-desired wisdom in her flight from earth to heaven, the returning man sees again with divinely illumined vision, this world's unfinished work in its true light, as well as the essentials of its completeness. Thus enlightened, he condemns by the law all sin in the flesh, and has power to save the condemned by transgression, the alchemy of scientific love or religion. In the office of a Levitical high priest, the scientist enhances the value of his prophetic message in untold measure. As such, he knows all the secrets of grief and the origin and destiny of the sins that have caused it.

Light makes darkness visible to those sitting within its sphere. It produces a horror of all deeds of darkness in all those longing for light and life, in which is no deed of darkness at all. Science gives light as to the cause of evil deeds, and strength to shun them, which is understanding. Light on the subject of "race suicide," and the moral degeneracy threatening it, is one of the gifts of Universology to be exercised. Moral degeneracy displayed in the excessive and unscientific proliferation of mortal bodies, is the sin threatening the destruction of the divine flesh. The threat is all the Gods al-



low, for the time is set for its reproduction, as a harvest of God's image and likeness, the Son of man, the Son of God.

The fulness of the Gentiles is come; and the tares of mortality, fit for the bundling and the burning, will be gathered out, leaving a clear wheat field for the Gods who have been searching after the wisdom of experiences, ripening them for renewed appreciation of all life and power of Godliness in the flesh. It requires the supremacy of the divine discrimination of universal knowledge to deal with the great harvest of wheat and tares now extant. This supreme quality of Deific love, which does justice to all, must voice itself to men to be heard as the Lord of the harvest, by the man of destiny, the great Shepherd of the sheep, David their king, and Israel their God, "whom I," saith the God of Israel, "will raise up among them." His enunciations are foretold to come in the technical language of science: "Ye shall know the truth." The eternal principles of truth as illustrated by the eternal life of the universe, teach the law of balanced conditions in all the functional relations of life and the laws of their perpetuity.

Nineteen hundred years ago we had as the life center of the universe, a balanced man, an individual, an unwidowed man whose bride was enthroned within. He was born not of the lust of the flesh, but of the will of God the Spirit. This eternal spirit of love and wisdom would animate all men with its saving power, to bring them to a knowledge of the truth concerning all that makes life worth living, in his own image and likeness, the embodiment of heaven itself. To this knowledge men are brought that they may have divine life in the flesh. It is imparted by instruction in righteousness, demanding abstinence from sin which begins with conceiving in iniquity, or the unhallowed sex relations of men and women. Sinners are the normal production of mortals, animated as they all are by the lusts of the flesh. The sins of the fathers are visited upon the children to the third and fourth generation of the violators of the law, married under the language of the curse. From the marriage of sinners comes the sea of degenerating humanities, obedient to the will of the diseased and dying, corruptible flesh.

An immortal body which cannot sin, and which, therefore, cannot see corruptible dissolution, is born of God by a new and living way of alchemy, beginning with a transformation of man by the renewing of his mind by the genuine science of transmutation of the law of the cross. This law demands the conservation and polarization of sex energy in obedience to the law and the prophets, telling, as they do, how, where, when, and why. In obedience to law this mortal may put on immortality, and this corruptible may put on incorruptibility; men and women may leave this present evil world by a new and living way, and return to divine nature by a celestial conception in an arch-natural body, as a God in image and likeness. Such as have this hope or aspiration in them must hasten their restoration to purity by chastity and celibacy, according to the science of truth. There is a slow awakening in the world

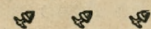
to a consciousness of its deadly sins, and an awakening of aspiration to put away the most venal by a higher and sterner law in the regulation of sex relationships.

The Stock Growers' Association find instruction in righteousness in their department of the world's work, which they believe applicable to human life for its betterment. Luther Burbank, the wizard of the plant world, believes that the law of scientific selection and careful cross-breeding can produce a better fixed type of humanity, and possibly a seedless man. For this, the genuine science of the cross of God with humanity provides; hence the one known God-Man, Jehovah. In the life of Burbank we read this, relating to a sample of recognized human degeneracy: "I recall with interest a conversation with a gentleman in the city of London concerning the terrible depravity among the young men of that city."

There were at that time fully eight hundred thousand young men in that city, between the ages of eighteen and twenty-five. He was perhaps as well acquainted with the youth of the greatest city in the world as any other man in it. He said, as the result of his years and experience, that but for the inflow of country blood into the veins of London, the life of London would become practically extinct in three generations, so *vast is its vice*.

What have the mothers of the vicious, degenerating humanity to say to lending the most sacred function of life to such a production of vice as the city of London illustrates? Every youth there was born of a woman who might, as the bride of Christ alone, in the chastity of an exalted virginity produced by all who abstain from the desires of the flesh, be absorbed into the ultimate divine Motherhood of the Sons of God.

Preachers there are in the world of vice, who are lifting up their feeble voices in opposition to the Rooseveltian hobby, as it is called, of increasing mortal procreation. These aspirants for diviner parental origin than now obtains, say this is stamped in the very face of mortal children: "Wanted—a father and a mother." The Almighty, the Father-Mother Deity, declares of lost Israel, *Lo Ammi*, not my people; of restored Israel, *Ammi*, my people. To have a Father-Mother of divine destiny, the race must return to the law and the testimony of the life of Jehovah, and do his commandments.



## The Fall and Restoration of Man.

KORESH.

**K**ORESHANITY is unequivocal in its position regarding the fall of man and his restoration through the Lord Jesus. The Messiah came to restore both the woman and man from the fall and the curse—its essential and inevitable concomitant. As the two great factors attending the fall of man were the curse of masculine supremacy and the degradation of economical use of labor,—involving "the sweat of the face," in which man should be compelled to eat his bread,—so the two great factors of agitation toward recovery will comprise these two great questions.





## In The Editorial Perspective.

THE EDITOR.



MODERN CIVILIZATION is distinctively Christian in its religious profession. The boast of the church is that its influence is world-wide; and the so called Christian nations comprise almost the entire civilized world. Christendom has often been contrasted with Moslem nations. Mohammed advised the spread of his doctrines by means of the sword; but he was consistent. Christendom is professedly peaceful, but actually warlike; and herein is its inconsistency, its hypocrisy. Corrupt Christendom has destroyed more lives than all the armies of Islam. Not to enforce its virtues, but to extend its vices. The most shameful enterprises have been undertaken under the auspices of so called Christian rulers. Britain produced opium in India and forced it upon the Chinese by means of its army and navy; and terrible are the consequences which followed. Long is the list of horrible deeds and terrible crimes committed by Christian Spain against innocent and unsuspecting peoples. Christian monarchs upon the Spanish throne have found in centuries past, millions of victims, whose lives and properties were taken and exploited in the spirit of greed. The extent to which slavery has been engaged in since the caravels of Columbus ventured upon the Atlantic is amazing, almost beyond belief. Even America despoiled African homes to serve the gods of greed; that, however, was years ago. But still other so called Christian nations are raiding the Dark Continent for natural products. The late war waged by Britain against the Boers was for mere gain; gold and diamonds weighed on the one side against human life, property, and rights on the other. Terrible is the story of Congo Free State, now in the clutches of the king of Christian Belgium! Congo is an extensive territory, about half the size of the Roman empire; and 20,000,000 black natives in abject slavery to the Christian monarch, make millions of dollars annually for the tyrant without any return to Congo. Congo is being ruined, devastated; the number of its inhabitants decimated at the rate of 15,000,000 in twenty years. The hypocrisy of the king of Belgium is apparent. He formed the African International Association in 1876, which adopted measures to crush out the Portuguese slave trade. King Leopold was hailed as a philanthropist. He had Congo declared an independent government; and later he undertook the defense of the natives against the Arab slave-traders; and finally declared himself ruler of Congo. He was still the philanthropist, and is called such now; but he is the *greatest slave-owner* the world has ever known. The natives were for many years forced to deliver ivory by the ton for mere trinkets which cost insignificant sums. Then there was rubber in immense quantities; and under the pretense of opening up trade with the natives, the king of Belgium has enslaved the 20,000,000 of natives. He controls the government; pays the native soldiery; and through his armed police, he raids villages and towns to enforce his demands. He knows what is going on there; but it makes money. The native soldiers are cannibals; and the most atrocious crimes are committed against the defenseless blacks in all

parts of Congo. So terrible are the crimes, so gigantic the evils, so horrible the conditions existing in that luxuriant tropical region, that it is now a question under serious discussion in the legislative bodies of Europe; and it is said that it is only a question of time, if the conditions do not improve, when other and more humane nations may intervene to protect the natives and their vast wealth, from ruin by the lawless and merciless monarch. We have pointed out but a few phases of exploitation of unfortunate peoples by the designing and scheming and powerful few. Not 20,000,000 blacks in America, but 20,000,000 *whites* who toil daily, are deprived of their earnings and given only pittance instead. And this is in only one nation, even the most advanced, admittedly the most civilized. Multiply these millions by the number of populous nations, and the army of down-trodden toilers becomes so vast that the number is almost inconceivable. Aggregate their sufferings; condense their groans; focalize their cries for freedom—and what ear would not hear, what eye would not pity? The powerful god of greed is the acknowledged god of modern Christendom. The golden calf is relentless in its demands, and remorseless in conscience. Yet it is called Christian, and its cheating and defrauding of the millions are denominated as the commerce of enlightened nations!

WE HAVE reviewed at some length in past issues, the character of the efforts made by the local press in Lee County to injure the Koreshan Unity. The wholesale attack on our people was nothing but political thunder on the part of the corrupt ring element. That it was for political purposes is shown by the fact that after the election the opposition press is comparatively tame. Yet it seems that, in view of the prospects of success of the Progressive Liberty Party in 1908, the *Fort Myers Press* will continue to publish defamatory and incendiary matter concerning the people of Estero. In a recent issue of that sheet, we find the following in connection with other vile insinuations: "It does not seem possible that the people of Lee County will permit this man Teed and his cohorts to continue their lying statements and personal abuse of our citizens. Our people have tolerated a great deal, and KORESH and his dupes should have a care, for the people of Lee County are sure to resent a continuance of his efforts to stir up strife and keep himself before the public." The malicious effort to insinuate something into the Progressive Liberty Party that does not belong in it, is seen in every reference the *Press* publishes concerning it. The party was launched as a political movement, not a religious propaganda—and the editor of the *Press* knows it. He further knows positively that he is charging falsely when he states that *The American Eagle* has ever contained lying statements and personal abuse. And the readers of *The Eagle*, constituting over one half the people of Lee County, also know that the efforts of the opposition press are low and lying. It hurts the political demagogues in Lee County to know that the Progressive Party possesses the following it does among the people of the county *outside* of the



county-seat. No attack has been made on personalities; neither has the democratic party in Lee County even been a subject of censure by *The Eagle*. The select circle was shown up—that is all. Now hear the ring leader! What does he want to do? Why, he is seeking to stir up the feeling that the Koreshans should be forced through the manifestation of the mob spirit, to cease any effort to reform local politics! Such threats have no force whatever. This is a free country. The Koreshan Unity publishes a political paper in Lee County, and it has the right to do so. The Constitution guarantees free press. There is no law against organizing and promoting a party in opposition to a corrupt ring element. But there is law defining the rights of citizenship, and under it the people of Estero will remain law-abiding, though the opposition stir up strife and resort to measures which the people of Lee County will forcefully resent at the polls in 1908.

REPORTS are current in Wall Street and elsewhere, that practically all the great railroad and industrial corporations of the country have decided to increase the wages of their employees. The Pennsylvania Railroad has already increased the wages of its 165,000 men nearly \$12,000,000; and it is said that the example will be followed by others. The Standard Oil Company will endeavor to better the conditions of 60,000 men in different parts of the United States. It is apparent that such action arises from two sources or causes: First, because of the general and acknowledged prosperity of the corporations; and second, because of the increased strength of the labor-unions and corresponding growth of socialism. The corporations do not love their employees any better than before. They would not make the advances but for the sake of present peace. The thought is that if increased wages are paid, the increase being made voluntarily by the giant employing concerns, the wage-earners may be temporarily satisfied and may thereby be induced to greater contentment. It is considered by some thinkers that the proposition to increase the general wages is a deceptive measure, a mere endeavor to purchase the favor of the workingmen. The increase will be accepted, of course; but they will doubtless be forcibly reminded of it when further endeavor is made to press the issues of capital and labor more strongly to the front.

NO MATTER who it is, the man who founds an argument in favor of the Copernican astronomy on the processes of determining the time of an eclipse of the sun or moon, exposes his ignorance of the facts. Theoretical astronomy does not enter into the calculations at all. The eclipses occur in a regular order every eighteen years, and repeat themselves in following eclipse cycles of the same length. We have pointed out this fact many times in the past few years, but the argumentative bully is still abroad. Only recently the *Scientific American* found it necessary to enlighten its readers on the subject, by saying that "eclipses, solar and lunar alike, occur in a period of eighteen years and eleven and one-third days, very nearly. It will be ten and one-third days if there have been five leap years in the period. \* \* The name of this period is the Saros. Of the seventy eclipses in a Saros, there are usually twenty-nine

lunar and forty-one solar eclipses; and of the forty-one solar eclipses, ten are usually total." The Saros was discovered by the Chaldeans centuries before the beginning of the Christian era; and eclipses have been predicted with accuracy down the centuries before Copernicus took up juggling in astronomy.

THE FEDERAL grand jury at Pittsburg indicts representatives of the United States Steel Corporation on charges of conspiracy to defraud the Government. Investigations by the grand jury go to show that seven battle-ships and two armored cruisers, the finest vessels of the American navy, are defective, owing to efforts on the part of the steel corporation to cheapen the materials without lowering the price. Fully ten thousand steel tubes have been supplied to the Government for use in battle-ships; they are proved defective, and endanger the safety of the battle-ships. One of the battle-ships is the Lousiana, carrying President Roosevelt to Panama. The scandal is creating some stir in the higher circles. Whether the modern optimists will accept these and many other similar cases as evidences that the world is growing better, remains to be seen. The problem is not difficult for most people, for the signs of the times are unmistakable. Hope may be perceived in the fact that a change *must* come when things have reached their *worst*.

A FORCEFUL cartoon recently appeared in the Tallahassee (Fla.) *Sun*. It shows up one phase of modern science, so called medical science. It shows how doctors make people sick and create disease. The process is simple—just inject a little vaccine virus; that is, a poisonous pus, the essence of a terrible blood taint. In the cartoon a physician is vaccinating a crowd of school children. From his vials of virus poured out upon innocents, there arise threatening and formidable demons, labelled "inflammation," "lockjaw," "blood poison," and "fever." Beneath are the words, "Protect the children from this barbarism!" *The Sun* is on our side of the subject, and it is the only side worth taking.

A WRITER has recently observed that "the man who is never quite sure, 'thinks, perhaps,' 'imagines,' 'guesses,' or 'presumes,' is no man to trust. His foundations are built on sand." That is just the reason the people cannot longer afford to trust modern scientists and other so called leading minds of the present. The man who builds mere theories, who takes hypotheses as working bases, is building on sand. He assumes his premises, and founds his conclusions on mere guesses.

THE FLORIDA *Times-Union* remarks: "There was never a time when the democrats were more faithfully engaged than now in showing that the donkey is the proper emblem for the democratic party." We have always contended for the appropriateness of the symbol, but democratic newspapers and speakers have been a long time in seeing the point.

CORRUPTION is not confined to politics. It is in the mortal heart of the present age, contaminating every sphere of modern activity.



# The Open Court of Inquiry.

THE EDITOR.

## The Overcoming of Sensuality.

(1) "Is it possible for one to communicate directly with the Founder of Koreshanity, or ask questions and receive answers by mental telegraphy, without the inconvenience of writing? (2) Is there any private instruction in the Koreshan course or cult to enable the student in the College of Life to eliminate or cut off the influences that communicate sensuality? Do you know anything of the character of the instruction imparted to the priesthood of the Catholic church on this subject?"

The doctrines of Koreshanity are communicated by *exoteric* processes exclusively. Science is the external degree of truth, and belongs to the external mind. It is to be applied to life for the salvation of the body, which incorporates the man. Science is definite, as exact as mathematics; and its impartation is made by means of definite words conveying definite meaning. Instruction by KORESH is made by means of the symbols of spoken and written words. He has frequently warned his people against any one who may claim to receive or impart Koreshan doctrines by any occult or esoteric process.

KORESH discloses the rather startling fact that the occult world is dark. The light of science is from the illuminated face of the anthropostic Sun; it is the light of the intellect. It is possible to receive occult communications; but they constitute the dark reflex of genuine truth, and are therefore fallacious. The generation of occult fallacy is one of the unavoidable accompaniments to communication of scientific truth.

The truth is accepted and the fallacy is rejected. Knowledge of both truth and fallacy must be in the same mind. As fallacy is rejected it is eliminated, passing into the occult, since the spirits of fallacy are forbidden the channel of external communication. The mind of every truth-seeker should be insulated against influxes from the numerous spheres of fallacy. The spirits of fallacy may come in the guise of truth, and claim direct issue from the source of truth. The occult forces are dark and dangerous.

(2) All the necessary instructions in the line of overcoming sensuality

are made the common property of every disciple of Koreshanity. No mere directions to be followed would avail anything. The spirit of Koreshanity must be present, the spirit of celibacy, the spirit of personal purity. Wherever celibacy has obtained in the world, the religious convictions were strong and deep-seated. It is only when the religious sentiment is stronger than sensual ties, that endeavor in this direction is crowned with success.

The character of the instruction given to the Catholic priesthood is distinctively religious. The priest is educated along the line of his work; he is taken through years of preparation before he takes his vow of continence. He is taught that his vow is sacred and must not be violated. The failure of many priests to keep their vow does not militate against the fact that some are true to their convictions.

Similar preparation is made in the case of women taking orders in Catholicism. They take the vow of chastity. They are taught to avoid all *thoughts* tending in the direction of the sex life. The instructions are simple, but not necessarily private. They make up their minds to devote their life to the church; and they elevate their minds above the sensual plane.

The secret of success lies in such lifting of the mind into higher and purer atmospheres. Success does not always attend endeavors to *fight* the elements of sensuality. Place the mind on higher things, and the entities of sensuality will ultimately depart.

## The Uses of Existing Governments.

"I do not believe in preaching contentment to anyone under existing conditions. The people should not be content under unrighteous governments. I do not believe that any one is under any moral obligation to obey laws made by grafters and thieves, and there are no other laws made in legislatures. The Puritans taught that their duty was to obey God and not the king. I should not apologize for such laws and institutions. Governments exist by usurpation. They have no right to make laws. They have no right to exist."

A certain class of minds would abolish religion, supposing that the world

could get along without God. The universe has existed eternally, and religion is still in the world. Religion is a powerful factor in the world of human relations, and will never be abolished. There are men who would destroy all governments, supposing that they are useless. Governments are here. If it were possible to dispense with all government in the economy of human affairs, the universe has certainly existed long enough for people to have long ago eradicated the principle of government entirely.

There are men who object to governments because they are not perfect, little realizing that they themselves are open to the same objection on the part of others. Perfection must be reached through experience. Governments exist now because governments perform uses. We maintain that everything that exists is necessary for the time and place. Governments serve a purpose, and that purpose is for progress. If a man is under no moral or other obligation to obey the laws of a society or nation of people, then society is under no moral or other obligation to recognize the rights of the individual. Laws are rules of action for the body politic. They are made to preserve order, that the social body may move in given directions; and the direction in which the social body moves as a whole, is the direction of its ultimate destiny.

Wisdom was displayed by the Lord Christ and his Apostles on the question of their relations and obligations to the society of their day. Their policy was to be subject to the powers that be, and be at peace with all men as far as possible. They taught that existing governments fulfilled a purpose, and that power was given to them from higher spheres. Yet they taught that we should obey God rather than men.

In saying this the Apostles meant no disrespect to law. Men imposed upon them; their legal rights were disregarded. The Apostles objected to the illegal and arbitrary decisions and acts of officers. The officers forbade them to preach certain doctrines. The law forbade them not. The officers



endeavored to force the Apostles to refrain from duty. The Apostles were law-abiding. The officers were the violators.

The function of government is to direct the movements of the body social and to restrain certain elements of disorder. Freedom enjoyed by angels could not safely be given to devils. There are always classes that must be controlled in harmony with the will of the body social as a whole; and we maintain that men *are* under moral obligations to obey and uphold rules or laws of order.

The most despotic government in existence today is better than chaos. The worst thing that ever happened to France was not the despotism of Louis XVI, but the reign of chaos which followed his overthrow. Any kind of government is better than anarchy. Governments should not be condemned because of their imperfections, nor for the evils at present fostered. They should be maintained because of the uses they perform, the order they preserve.

Koreshanity admonishes its following to the maintenance of order in obedience to the laws of the nation. It has never taught contentment under oppression. Progress is its watchword. Its every movement manifests wisdom. A revolution impends; but we do not encourage the forces to action. We shall take no part in any insurrection nor uprising of labor. Nor shall we enter the conflict against labor. The great Peacemaker will lead a third element, the element of adjustment and peace, not the element of conflict.

## PRIMITIVE CHRISTIAN COMMUNISM.

### Quotations from Early Church Writers Concerning their Communal Life.

Communism is the ideal life of those devoted to the highest human service and fellowship. The primitive Christians were imbued with the divine Spirit, which was the spirit of the true Communism. To love the neighbor as the self was thesecond great injunction; the first commandment being to love the Lord supremely. The early Christians were taught to prefer one another in honor and service.

Jesus the Christ himself instituted the practice of the common treasury

among his following. As he traveled through the country teaching the people, accompanied by his Disciples, all selfish interests were laid aside and all selfish practices abandoned. One of the Disciples was appointed to carry the bag containing gifts of coin, jewels, and other valuables; and from that *common treasury* the personal expenses of Jesus and his Disciples were paid.

When Jesus departed from the natural world, the Apostles organized in connection with the church, a communistic order and maintained for given groups a public treasury; and converts to the Christian doctrines sold their possessions and joined the Apostolic Communities. At Jerusalem seven deacons were appointed directors of the communistic groups.

We append several quotations from the New Testament and from the writings of noted early Christians, showing that communism prevailed as a marked Christian sentiment and custom. Early in the Christian dispensation there began a departure from the communistic relations; but from the earliest times classes of Christians have held tenaciously to communism. In the Catholic church the *monastic institutions* constituted a decadence of the original communistic homes. It is noted in the Schaff-Herzog Encyclopedia of Religious Knowledge, that wherever communism has been practiced from the basis of religious convictions, it has proved successful:

"And all that believed were together, and had all things common; and sold their possessions, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."—Acts ii: 44-46.

"And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had *all things common*. \* \* Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet: and distribution was made unto every man according as he had need."—Acts iv: 32-35.

"It is not without reason that the Gospel calls earthly riches 'unrighteous mammon,' since they have their source in injustice, for one cannot possess them *except* through the *ruin of others*. It is even a common saying that they who possess them are rich only through their

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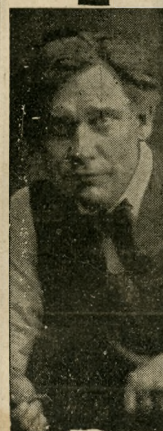
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The Policy of THE FLAMING SWORD regarding advertising matter is that nothing objectionable to the enlightened reader will be inserted. Our aim is to publish advertisements of such parties only as we believe to be honest and reliable. In answering advertisers please state that their advertisements were seen in THE FLAMING SWORD.

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Space.	1 wk.	4 wks.	3 mos.	6 mos.	1 yr.
1/2 in.	\$ .30	\$ 1.00	\$ 2.50	\$ 4.00	\$ 7.50
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own injustice or the injustice of those whose heirs they are.—*St. Hieronymus.*

"The land lay dry, parched by the sun, the fruits could not grow, famine threatened. Suddenly black clouds rolled up, it rained, deliverance came, every one rejoiced—except one rich man. When he was asked the reason, he said: 'I had stored up ten thousand bushels of wheat, and now I do not know what to do with it. Does he not deserve to be quartered as an enemy of the community?'—*St. Chrysostom.*

"For one of us [the Christians] to use his property only for himself is to rob the poor of it, to play the robber with the property of another, and subject himself to all the penalties which threaten him who steals. What thou mayest keep for thyself is that which is really necessary; the rest belongs to the poor. It is his property and not thine."—*St. Chrysostom.*

"The earth is the common property of all men; it is vain for those to think themselves innocent who appropriate to themselves alone the wealth which God gave to all men in common. When they do not share with others what they have received they become man-slayers."—*St. Gregory.*

"Art thou not a thief, thou who appropriate to thyself that which thou hast only received in order to distribute it? If he is called a thief who takes one piece of clothing, can any other name be given to him who, seeing before him a naked man, can clothe him, and yet leave him naked? The rich have just got into their possession the common wealth, and make of it private property.—*Pope Basil the Great.*

"The communal life is a duty for all men. It is injustice which permits one man to say, 'This is mine;' another, 'This belongs to me.' From this has come inequality among men."—*St. Clement.*

"God created all things to let every one enjoy them and to make the earth the property of all. Nature originated communist right, and it is the force which has produced the rights of property. Since the earth was given to all in common, no one can call himself the owner of what exceeds his natural needs: what is over and above this, he has alienated from society.—*St. Ambrose.*

### THE MONTHLY FLAMING SWORD.

This issue closes the weekly editions of THE FLAMING SWORD. Hereafter the monthly numbers, enlarged to thirty-six pages, will reach our readers. We call special attention to the announcement of the change on page 2. The matter appearing there is important, and should be read by every one of our subscribers. Work on the first issue of the monthly magazine is under way, and it will appear shortly after the first of the New Year, dated January 15, 1907. In the meantime, we send to each subscriber a letter with return card which should have prompt attention.

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Friends in the following cities and towns may make Koreshan acquaintances, and obtain literature and information as to meetings, by addressing or calling on our representatives:

BALTIMORE, MD.—Mr. Henry N. Rahn, No. 534 E North Avenue.

BEAVER FALLS, PA.—Mr. A. L. McDonald, 1305 Fourth Avenue.

CHICAGO, ILL.—Mrs. A. M. Miller, Cor. 60 st. and Rhodes Ave. Phone 4862 Wentworth.

OTTUMWA, IA.—Mr. Madison Warder.

DALLAS, TEX.—N. C. Murray, 5 Cumberland St.

LIVERPOOL, ENG.—Mr. W. H. Chapman, Eberle Street, Vegetarian Restaurant.

ENON, O.—Mr. C. D. Shellabarger.

MELBOURNE, AUSTRALIA.—Mr. H. W. Mitchell, Cremorne St., Richmond.

NEW YORK, N. Y.—Mr. P. W. Campbell, 176 W. 89th St.

PLEASANT GROVE, CAL.—Samuel M. Coppin.

SAN FRANCISCO, CAL.—Mr. A. J. Lowe, 1818 Webster Street.

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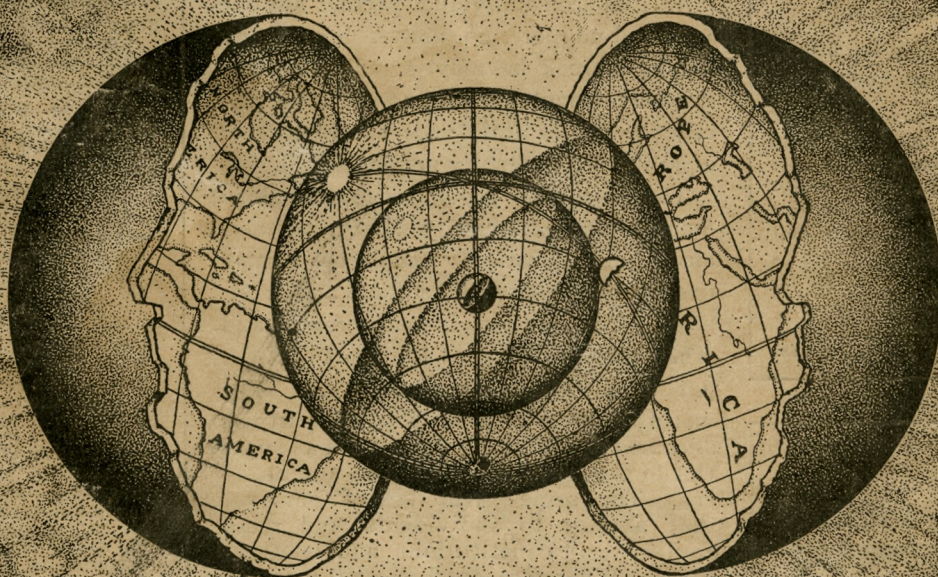
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NUMBER 26.



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